



# MORALL

Obseruations.

By *W. W. Gent.*



LONDON,

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sold at his house ioyning to Christ-  
Church. 1616.



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finde  
to vs.  
and a  
ward



T O

*THE MOST HOPE-  
full light of true Nobility,  
the right honorable James  
Lord Matreuers.*

**R**IGHT honorable, the increase  
of yeares in mans life, hath the  
best comparison to the succe-  
ding perfections of the worlds  
age: Wherein (if reuelations,  
and reuealed teachings be excepted) wee  
finde by obseruation of Historie deriued vn-  
to vs, a waxing, and waining in all Arts  
and actions: A breeding, an infancie, a so-  
wardlines, a perfection and state, and then a  
declining

A 3

## The Epistle

declining, so that such inspection of the worlds storie, is a fit representation to be considered for the formative training of our particularities from the first, and weakest capacitie of instruction, to the last and strongest abilitie of performance: which will produce the best, and most enabled endurance of understanding vigor in the declining yeares: which though naturally they breede decay in strength, and power of naturall functions, yet with such Custome of use, in the long and constant exercise of a vertuous minde, cannot want sufficiencie of all possible supportment, that may be expected from the true groundes of a well tempered understanding. Those things which full yeares hauing attayned can teach others, are not fit to be presented vnto such yeares, but serue as fruites already rypened, to be layed, and kept in store, at seasonable times to be bestowed on children and younger yeares. Such be these obseruations, which I present to your honor, desiring therein nothing

more

more  
w



Dedicatorie.

more, then the commending of ready  
will to doe all honest and serviceable  
dusies to your Lord-  
shippe.

Your Honors humbly

to be commaunded

William Wynne.





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Eu  
our a  
in to  
morn

T  
min  
stay a



## Morall Observations.

---

### Use of Tyme, bookes, and reading.

---

**A**Mong all things precious, nothing is more precious, nor any thing so much ours, as *Tyme*.

2

Euery houre is to be embraced in our armes; for he, that hath his hand in to-day, shall the lesse care for to-morrow.

3

The first signe of a well composed minde, is to settle with it selfe, or to stay at home.

*Secum morari. Sen:*

4 The

*Morall Observations.*

4

The turning over of diuers volumes together, breedes confusion; it tastes somewhat of a wandering and vnstable disposition.

*Nusquā est, qui ubiq; est.*

5

Who runnes thus on Pilgrimage, meetes with many Innes, and fewe friends; he sees much, and learnes little.

6

Nothing more offenciuē to health, then variety of remedies; A Plant often transplanted, seldome prospers; and a multitude of bookes, distract the minde.

7

Read choyce, and approued Authors; and when you growe wearie, leaue, and retyre to the same againe.

8 Though

*Morall Observations.*

8

Though we cannot read all we haue,  
yet (which is better) let vs haue all wee  
read.

9

In much reading, something will  
offer it selfe to your obseruation, vse,  
or seruice; Let not that slippe indige-  
sted, or till meditation haue made it  
your owne.

10

Sometimes, it is not amis, with *Seneca*  
to visit the tents of strangers, yet not as  
a fugitive, but as an intelligencer.

11

The vse of bookes is to be lymitted,  
as the vse of meates, according to the  
quality of the vser; for in all things,  
what is too little for one, may overlaye  
another; Therefore, the best is, not  
to desire abundance, but enough;  
this is alwayes profitable, yet some-  
times

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times hurtfull.

*Omne nimium, vertitur in vitium*

*Choyse of a Friend.*

**W**Hen you esteeme any to be your friend, whome you dare not trust as your selfe; you may thinke you are therein deceaued, as not discerning betwixt an acquaintance and a friend, or not well vnderstanding the nature, and power of friendship.

2

A man full of imployment, and acquaintance, can haue no greater miserie, then to repute those for his friends, to whome he is no friend himselfe.

3

Before friendshippe consider, after friendship trust.

4 I say

*Morall Observations.*

4

I say consider long before you admit any to be your friend, but once being admitted, entertaine him in your bosome, lodge him in your heart, and talke with him, as with your selfe.

5

Some there are, who to euery one they meet, will vtter what they should onely impart to their friends, and tell all they feele itching in their owne cares; others againe are so scrupulous, that the honest conscience of their dearest friend, is not worthy of their secret; and if it were possible, they would conceale it from themselues. Neither of these, is to be liked; for it is an equall fault, to trust all, and to trust none.

*Vtrumq; vitium est, et omnibus credere, & nulli.*

6

Consult freely with your friend of  
all

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all things, but first of your selfe.

7

True friends will stand fast in aduersitie; they will loue, and frequent those moſte that of Fortune are moſt forſaken.

*Amicus certus, in re incerta  
ſeruitur.*

---

*Wit and Memorie.*

---

I Had rather haue a good, then an excellent wit, for that will not ſtoop to vildneſſe, and this is flexible to any thing.

2

Great faults haue ſeldome iſſued, but from great wits.

3

A great Memorie, is a large ſtoare-  
house,



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house, full of blacke smoaky imaginations, and yrkesome toyles.

4

In the remembrance of many things, few yeeld contentment; many vexation; and oft times, the very delights thereof are troublesome.

5

Of all other, the remembrance of an ill name, is most heauy and sadde, euen in the midst of all honor; so tender, delicate, and incurable about whatsoeuer els, is *Fame*.

6

Great molestation, is the inseparable Companion of great memorie; for some matters remembred sting the Conscience: some wound it; other terrifie, and vtterly confound it.

7

But why doe so many boast of their Memorie, and yet forget both the  
*Time*

*Morall Obseruazions.*

*Tyme*, and themselves.

8

All erre in this; that they desire to learne things worthie to be forgotten, and forget what is fit to be learn'd.

9

Will you knowe the best memorie? then obserue this; remember your sin, that you may be sorry: remember your Death, that you may forbear: remember Gods iustice, that you may feare: remember his mercy, that you may not dispaire.

*Quid memoriam jaētas? unde  
hac obliuio diei unius? unde  
tui ipsius?*

---

*Vertue.*

---

**T**He nature of vertue, is to attend, not so much what she hath done, as what

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what shee is yet to doe; not so much  
what she enjoyeth, as what she wanteth;  
from whence it is that shee gloryes not  
in what shee hath, but is sollicitous  
about that she hath not.

2.

Me thinks, if (it were lawfull) I could  
say, Vertue is couetous, or much like  
to Auarice; For shee continually thirst-  
eth, burneth, longeth: the more shee  
seekes, and findes, the poorer shee  
seemes, hauing no meane in her desires;  
and worthely: For indeed, the heape  
of true honour, and meritt, can neuer  
be too great.

3.

Vertue is no Braggard, no admirer  
of her selfe, but an humble follower of  
others; And when shee aspires and sits  
highest, then she reckons her selfe least.

4.

Vertue knowes this to be the time of  
B warfare,

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warfare, not of triumph; Therefore  
shee is euer watching, euer in action.

*Virtus ponitur in actione,  
laxata, proficit.*

*Opinion.*

**W**Ho thinkes hee is arriued to  
the point, or height of per-  
fection, is first deceiued in  
this; That hee beleeued himselfe to  
be, where he is not; next he forsakes  
the right way by going wrong; and by  
anticipating what hee hath not, wit-  
tingly preuents, what he might haue  
had.

2.

There is no such Aduersary, or hin-  
derance to the pursuite of vertue, as the  
opinion of perfection; For who will  
labour

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labour for that which hee thinks he  
hath already?

3.  
If I have any thing in me that is  
good, I knowe from whome it comes;  
and I am glad; If I want any thing, I  
knowe of whome to aske, and of him  
will I hope for it.

4.  
Opinion alters no matter, no lawes,  
no effect.

5.  
Vaine hoppers, and louers, are like  
wishers and woulders, all selfe-decei-  
uers, and neuer to be trusted,

6.  
What if my Neighbours magnifie  
my name? May not each of them de-  
ceiue another, and all deceiue me?

7.  
The Cittyes, or Townes acclamati-  
ons, should neuer make me thinke the

*Morall Obseruations.*

better of my selfe; For in my inward soule, there is a more certaine, and incorrupt witnesse of me; my Conscience; Shee will tell me true, and I will trust her.

8.

Opinion is but a certaine name, to an vncertaine matter.

9.

Hee that is good, in his owne opinion; is starke naught in very deede; For good men are with none so much displeased, as with themselves.

10.

But I seeme not good to my selfe alone, but to others also: Yet what if I be naught and those other Fooles?

11.

It is ill to deceiue others, but worse to deceiue your selfe.

12.

Why, but all men speake well of me;  
Oh

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Oh ioyfull newes ; But shall I be so unreasonable, as to beleene all men?

*Opiniorem non mutas.*

*Vulgar Example.*

There is no knowne way so ready, and headlong to errour, as by the example and steps of the vulgar.

<sup>2</sup>  
To please the vulgar, is to displease God.

<sup>3</sup>  
Who layes vp his hopes, or settles his praises in the Common people, is like him, that sets withered plants, in barren plots.

<sup>4</sup>  
Whatsoever the vulgar thinkes, is vncertaine:

B 3

Whatsoever

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Whatsoever it speakes is false,  
Whatsoever it blames, is good,  
Whatsoever it allowes is naught:  
Whatsoever it praises, is infamous,  
Whatsoever it doth, is foolish.

*Qui vulgi latratus ferre didicit,  
nullos horrebit Canes.*

*Lybertie.*

**N**Ot he that is borne, is free, but he  
that is buryed; for ouer the first,  
Fortune hath great power, ouer the latter none at all.

3

We must not thinke our selues free  
because we are without Lord or Master:  
for wee cannot bee ignorant, at what yeares *Hecuba*, and *Cresus* began  
to serue.

3 Let



*Morall Obseruations.*

3

Let no man swell with his freedome,  
and liberty; for not onely free men, but  
Kings haue beene brought to thral-  
dome.

4

Vnworthy restraynt, is better then  
vnworthy liberty.

5

No restraint so strict, no poyson so  
noysome, as the Cage of our owne  
Carcasse; in which yet we loue to liue,  
as fearefull, and loath to be rid out.

6

Others write bookes in prison, and  
you vtter bootlesse sighes, and teares;  
others gett knowledge, and will you  
forget patience?

7

Many for the loue of God, or hatred  
of the world, or some other good end,  
haue chosen to liue in Caues, and  
ho le

*Morall Observations.*

holes: and if I cannot be of that minde but that I would faine be free, I must expect, till Man or Death, (who keeps an other Key) worke my deliuey.

8

Most Prisons haue but one way in, and many wayes out: mercy deliuers some, Iustice others, Innocency others; some get out by wit, some by money; some by the honest Keepers negligence, some by fauour of the night; (an Earth-quake may happen, to shake downe the walls) and others whom nothing els can help, Death will deliuer.

9

Prisons haue sent some forth to their greater glory, others to excellent Fortunes, many to heauen, and all to their graues: to conlude, they receiue none, whom they render not againe.

*Quibusdam, omnis vita supplicium visa est.*

*Prayse*

*Morall Observations.*

*Praise of Native Soyle.*

**I**ttle auailes it any man to be borne  
- in a famous soyle, vnles he harbour  
vertue, and hate vice in himselfe.

2

The chiefe praise of any Country,  
is the vertue of the men.

3

*Cataline* had not beene so infamous,  
but that his Country was so famous.

4

The eminency of a great, and fa-  
mous Citty, holds many obscure, and  
of small account, whom the obscurity,  
of a bare-country-Village, would haue  
made eminent, and of much repute.

5

Your Country will be sure to chal-  
lenge

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lenge its owne praise, and participate with yours, for whatsoever you doe nobly, or well, is in manner, your countreyes praise first, and yours after.

6

*Plato* thank'd, and praised Nature; first for making him a reasonable creature, and not a meere Animall; a man, and not a woman; a *Grecian*, not a *Barbarian*; an *Athenian*, not a *Theban*; and lastly, for being borne in *Socrates* time, of whome he might receave the further benefit of instruction and learning.

*Nihil aequè Civitates amplificat, vti  
Civium virtus, ac gloria.*

---

*Noble decent, praise, glory.*

---

**T**He merits of noble and worthy Parents, are markes to degenerate Children, nothing more detecting the posterities

*Morall Observations.*

posterities vice, then the Parents vertue.

2

The vertue of one, may, and doth often help, and profit another, but if you raise not glory, and praise for your selfe, neuer expect them from an other.

3

The father may loue his sonne, and leaue him his land, but neuer make him laudable: hence it is, that oft times an infinite ecclips of the fathers light, is suffred in the sonne.

4

The shining glory of Ancestors, is good in this, that the posterity cannot liue hidden, though it would.

5

Glory is not gotten by noble birth, but by noble life; yea, (which is admirable) often by Death.

*Nobilis non nascitur, sed fit.*

*Imitation*

*Morall Observations.*

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*Nihil aequè Civitates amplificat, vti  
Cinium virtus, ac gloria.*

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*Nobilis non nascitur, sed fit.*

*Imitation*

Imitation.

THE Imitation of great persons, is neither safe, nor necessarie for all men: euery feathered Foule cannot soar after the Eagle : some Imitators, will doe cleane contrary ; others, another thing ; others, the same thing an other way ; and few will Imitate to the full, as their example did lead them.

2

I know not how it falls out, that the vertues of our owne lyne, are lesse imitable to our selues, then to others ; vnlesse it be, that vertue will not seeme hereditary : I speake faintly, but the thing it selfe speakes freely ; The excellent sonne, of an excellent Father is rarely seene.

*Karo excellentis viri, filius excellens fuit.*  
*Comportment.*



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*Comportment.*

**W**Hatsoever you doe, so doe it as  
if your enemies stood by.

2

That comportment is much better,  
that makes your Enemies admire you,  
then inuites your friends to excuse you;  
and cleerer is that Fame, against which  
none can object truly, nor dares falsly,  
then that, which is once touch'd, and  
then purged.

*Talis post exitū fama est,  
qualis ante exitum vita.*

*Dyce-play.*

**D**Yce-play: oh vnsatiable, and huge  
deuourer; sad, and sudden waster  
of

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of Patrymonyes; mindes fury, and perturbation; *Fames* obscurity, spurre of sinne, and path of desperation.

2  
No prosperous end of Dyce-play,  
but all naught, all miserable; for both  
the looser is afflicted, and the winner  
entrapped.

3  
What if you haue played, and woon?  
may you not play againe and loose?

4  
What you haue woon, a thousand  
are watching to get from you, and that  
you haue lost, none will restore to you.

5  
How many strange things haue wee  
scene done by very valiant, and worthy  
men at play, for a little money, which  
at other times, and places, the same  
men, would not haue done, for any  
earthly treasure? But there, is the king-  
dome

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domewhereall vice raignes; especial-  
ly Auarice, and Anger.

6

*Lust, vici, gaudio*; I haue played, I haue  
woon, and now I reioyce: Oh impure  
play, oh damnable gaine: oh vaine ioy.

7

Let this suffice; that all gladnes in  
our owne hurt, is madnesse; all ioye in  
the same, meere folly.

*Omne de suo malo gaudium,  
stultum est.*

---

*Stage-plays and Players.*

---

**P**layers moue me to laugh; but  
what doe you moue them to? How  
often hath the Player laught in his  
sleeue at his best spectator, for laughing  
at him? how often musing at the mad-  
nesse

*Morall Obseruations.*

ness of his admirers, hath he feyned that, whereby, he hath falsely pleased them, and truly pleased himselfe?

2

He that entertaines Players, hath whereat to laugh, and as hartily to be laugh'd at, yea, and whereby, to be eaten vp.

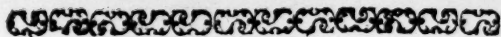
*Quis te rideant, & rodant.*

3

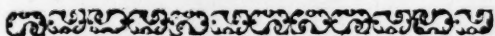
It is a consequent; that who findes taste in what's ill, is euer ignorant in that's good; nor in truth, can they be acquainted with noble actions, that are taken with vile, and base pleasures.

4

Who delights to see Playes, delights to see that, which can neither be honestly shewen, nor honestly scene, and hard it is to say, whether the Actor, or spectator be more infamous; the Stage, or the Stewes, the one being drawne with beggerie,



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beggery, the other with vanity.

5.

Many, whom *Nature* had framed gentle, and milde, Playes haue made fierce, and cruell: mans minde prone to vice, should rather be bridled, then vrged; for though it be left to it selfe, it hardly stayes, but being driuen, it runnes head-long, after the olde Age, They must needs goe, whom the Deuill driues.

6

Many mischiefes are conuayed by the eares, but many more by the eyes; for at the eyes, as at two open windowes, *Death* breaks in with violence, to the soule; The memory takes no impression so powerfully, as by the eyes; or eares often, and lightly let in, and let out againe; but what wee see, (vnlesse we see vnwillingly) sticketh fast: whether then doe you goe? or what fury hales you on to Playes? where you may

C

be

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be pleased for an houre, and displeased for euer; where you shall see that once, which a thousand times, you will wish, you had neuer seen.

7

The Fame, and reputation of women, haue been leſt, and loſt at publique ſpectacles, and Playes; many haue returnd bold, and wanton from them; many, and many againe doubtfull, and wauering: But chaſter, and ſoberer then they went, none,

*Acies Hiſtrionum, eſt ſicut Muſcarũ, quæ unctũ comitantur, ſecumq; deſiſtant.*

---

*Wiſdome, Fortune, Folly.*

---

**W**iſdome, and Fortune, rarely agree well together.

2 Fortune

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2

*Fortune* tells you, you are wise because you are wealthy; and makes you bold to say so: oh but heare, & beleue Reason; if it were so indeed, you would neuer say so.

3

Things would goe well, if there were as many wise men, as professors of wisdom.

4

The first degree of a foole, is to thinke himselfe wise; the next, to say so.

5

Not to wish for that we cannot haue, but well to vse what we haue, is true wisdom: the first is common, the latter rare.

*Sapientia, bonorum rector est, malorum victor.*

*Facere decet philosophia, non dicere.*

*Vicin'tie, and Enmitie.*

**I**T is commonly scene, that where is  
neerest *vicinity* of houses, there is  
farthest distance of hearts : Nere neigh-  
bours, are seeldom free from iarres, and  
quarrells.

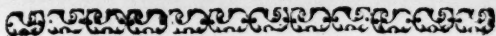
2

Many, will impute their owne faultes  
to their neighbour; so easily they can  
see, so exactly discusse, and seuerly cen-  
sure their Neighbours defects; but (alas)  
their owne, they iudge, examine, and  
behold with the eies of fauour & pittie.

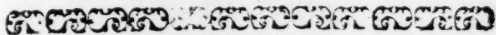
3.

The more Enemies, the more cause  
to be aware, and better knowne; for  
how many worthies, had slept out their  
lives in obscurity, had they not beene  
awaked by *Enmitie*? *Bias* bids so loue  
our





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our friends, as they may become our foes, which councill, though allowed by many, I like not; for it is the true bane of friendship. Therefore, in my hatred, I had rather thinke of loue, then in my loue thinke of hatred; I will not loue so, as I may hate; but if I hate, it shall be so, as I may loue againe.

*Nulla Necessitudo est, qua non odij esse possit infecta; sola Amicitia sincera, mali huius ignare est: nec magis odiosus Amicus, quam Amor etiam odiosus.*

---

## Pietie to Parents.

---

**T**He fathers hardnesse, hath often prou'd the sonnes happinesse; his tendernesse, the others destruction.

2.

If you endure a hard father now, re-

C 3

member

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remember the hard sonne, he hath suffred  
of you before.

3

There is no cause of a hard sonnes  
complaint, against his hard father; for  
hard mettalls are sooner mollified by  
their like; and many times, tender-  
handed Chirurgians leaue the Foulers  
scarres:

4

Fatherly frownes are lawfully excu-  
sed by zeale, by Care, by feare, by age.

5

Of our Parents, wee must euer make  
honorable mention, or none at all.

6.

I must neuer iudge of my father, but  
rather be iudged by him, as the secon-  
dary Author of my being: and if he be  
not capable of true praise, I will reue-  
rence him with comly silence.

7.

There is no power on earth more  
iust

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iust, then that of the father ouer the sonne; nor any seruice more honest, and due, then that of the sonne to the father.

8

If my father be yet liuing, I will serue, and attend him with duty, and dilligence; for an olde Father, is a dying Comfort.

9

My father being old, I had not need to be ydle: therefore, I will be busie in gathering the last fruits of him, as of a falling tree: I will alwaies be as neere him as I can, I will be desirous to see him; as one ready to take his leaue of me, and more desirous to heare him: his last words will I lay vp in the Closet of my hart: They will helpe to defend me, in the desert of this world, for when I would haue his counsell, I shall seeke him, and not finde him at home.

If

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IO

If my father be impotent, and decrepit, I will tender vnto him the last offices of pyety, and seruice; for if I omit them now, they will vpbraid me hereafter.

II

The Fathers loue is great, the Mothers vehement: both such, and so great as scarce any Childe can be equall.

*Nihil tam suum cuiq; est, quā  
filius Pat. i, nihil cuique in  
dignius eripitur.*

FINIS.



2

2

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ar